

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tta-seen-meem*[1]	طسٓمٓ ۝١
2. *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) *Aya'te*[w] (*Qur'anic statements*) (*of*) The Book the manifester.	تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ۝٢
3. We recite on you[g] of *Mosa's* (*Moses'*) *naba'e*[2] (*piece-of-significant-and-availing-news*) and Pharaoh's, by the right, for a believing people.	نَتۡلُواْ عَلَيۡكَ مِن نَّبَإِ مُوسَىٰ وَفِرۡعَوۡنَ بِٱلۡحَقِّ لِقَوۡمٖ يُؤۡمِنُونَ ۝٣
4. Verily Pharaoh heightened in the land[w] and [*he*] made its[w] people sects/factions,[3] *yasta'dh'efo*[4] ([*he*] *deems weakling*) *ta'efa'tan*[w] (*group/faction/party*)[w] of them; *youdhabbeho* (*recurrently slaughters* [*he*]) their sons and *yasta'hyey* ([*he*] *affirmably lets live*) their women; verily he [was] of the corrupters.	إِنَّ فِرۡعَوۡنَ عَلَا فِي ٱلۡأَرۡضِ وَجَعَلَ أَهۡلَهَا شِيَعٗا يَسۡتَضۡعِفُ طَآئِفَةٗ مِّنۡهُمۡ يُذَبِّحُ أَبۡنَآءَهُمۡ وَيَسۡتَحۡيِۦ نِسَآءَهُمۡۚ إِنَّهُۥ كَانَ مِنَ ٱلۡمُفۡسِدِينَ ۝٤
5. And [*We*] want to *namunna*[5] ([*We*] *grace Our boon*[w]) on whom[r] *istodh'efo*[6] (*they*[z] *had been affirmably deemed weaklings*)in the land[w] and [*We*] make them *a'emmatan* (*principals*) and [*We*] make them the inheritors.	وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسۡتُضۡعِفُواْ فِي ٱلۡأَرۡضِ وَنَجۡعَلَهُمۡ أَئِمَّةٗ وَنَجۡعَلَهُمُ ٱلۡوَٰرِثِينَ ۝٥
6. And [*We*] enable/empower[7] for them in the land[w] and [*We*] show, Pharaoh and *Hamana* and soldiers (*of*) them both, from them what they[z] were cautioning.	وَنُمَكِّنَ لَهُمۡ فِي ٱلۡأَرۡضِ وَنُرِيَ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنۡهُم مَّا كَانُواْ يَحۡذَرُونَ ۝٦
7. And We [revealed][8] to *Mosa's* (*Moses'*) mother: to/-that let-suckle/nurse[9] him [*you*[y]]; then if feared[10] [*you*[y]] on him, then let-throw him [*you*[y]] in the *yamme*(*deep and extended body of salty or sweet water*) and let-not [*you*[y]] fear and let-not [*you*[y]] sadden; verily We (*are*) *raddoho*[11] (*forthwith returners of/ returning him*) to you[y] and making him ([*We*] *are*)of the *mursaleena* (*sent-messengers*).	وَأَوۡحَيۡنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنۡ أَرۡضِعِيهِۖ فَإِذَا خِفۡتِ عَلَيۡهِ فَأَلۡقِيهِ فِي ٱلۡيَمِّ وَلَا تَخَافِي وَلَا تَحۡزَنِيٓۖ إِنَّا رَآدُّوهُ إِلَيۡكِ وَجَاعِلُوهُ مِنَ ٱلۡمُرۡسَلِينَ ۝٧

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[1] See the *Lexicon* attached to this *Translation* for a commentary on this!

[2] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[3] The word "شيع"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

[4] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[5] The word "مَنَّ" in "نمُنَّ" means "نعمة ننعمها!" That a "*boon* We *grace it*!"

[6] See footnote 4096 above regarding the letter س when added to a word, in this case: "يستضعف!" So, in this case, "استُضعِفُوا" means "عُدُّوا ضعفاء," i.e. affirmably deemed weaklings they!

[7] The word "مكّنَ" in "نمكِّن," means "*found*" *or* "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّنَ" *per se*!

[8] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

[9] Here "*nurse*" in its sense of *breast-feed*, as the text says: "أرضعيه" and *not* "غذّيه بالثدي" = "*breast-feed him*!"

[10] *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*!

[11] The word "رادّوه" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86)!

8. Then *ultaghataho*[12] (*fortuitously found and picked him up*) Pharaoh's folk, to be for them a foe[13] and a *hazanan*[14] (*permanent sadness*); verily Pharaoh and Hamana and soldiers (*of*) them both were wrongdoers[15].	فَٱلۡتَقَطَهُۥٓ ءَالُ فِرۡعَوۡنَ لِيَكُونَ لَهُمۡ عَدُوّٗا وَحَزَنًاۗ إِنَّ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُواْ خَٰطِـِٔينَ ﴿٨﴾
9. And said-she[y] Pharaoh's woman (*wife*): *qurratoaynen*[16] (*eye's-cooling for bounteous satisfaction*)[w] for me and you[g]; let-not kill him you[z]; *asa* (*craving a deed beyond one's means that, may*) that [*he*] benefits us or *nattakhetha*[17] ([*we*] *take and make*) him a child[18], while they not perceive.	وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي وَلَكَۖ لَا تَقۡتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا وَهُمۡ لَا يَشۡعُرُونَ ﴿٩﴾
10. And become *foaa'do* (*keen-preoccupation of the heart*) (*of*) *Mosa's* (*Moses'*) mother vacuous, *en* (*surely*) *kadat* (*nighed/-verged/almost*)-she [y] surely discloses/flashes-she[y19] by him *lawla* (*had it not been for*) that We bound on her heart[20] to be [*she*] of the believers.	وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿١٠﴾
11. And said-she[y] to his sister: let-track[w] him [*you*[y]]; so sighted-she [y] [by] him from[21] aside/afar while they not perceive.	وَقَالَتۡ لِأُخۡتِهِۦ قُصِّيهِۖ فَبَصُرَتۡ بِهِۦ عَن جُنُبٖ وَهُمۡ لَا يَشۡعُرُونَ ﴿١١﴾
12. And We forbad on him the she-sucklers of before; then said-she[y]: shall/do [*I*] lead/guide you[b] on a house-folk[w] (*to*) sponsor him for you[b] while they (*are*) for him *na'ssehoona*[22] (*sincere care-renderers, well-wisher*).	۞وَحَرَّمۡنَا عَلَيۡهِ ٱلۡمَرَاضِعَ مِن قَبۡلُ فَقَالَتۡ هَلۡ أَدُلُّكُمۡ عَلَىٰٓ أَهۡلِ بَيۡتٖ يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ ﴿١٢﴾
13. So We *radadnaho* (*forthwith-returned him*) to his mother *kay* (*to/so that*) *taqorra*[23] (*cool*[w] *her eye*) [w] and [*to*] not sadden[w] [*she*]; and to know[w] [*she*] that Allah's promise (*is*) right; [and,] but most (*of*) them not know.	فَرَدَدۡنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَلِتَعۡلَمَ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ﴿١٣﴾

[12] The word "التقط" is *not* merely picked up but *fortuitously found* and picked up! See اللسان!

[13] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

[14] There is *hazan*=حَزَن with *fa'tha* on the ح and ز=*permanent-sadness*; and *huznon*=حزن with *dhammah* on the ح=*sadness of limited duration*! See the *Lexicon* attached to this *Translation* for more elaborations.

[15] The word "خاطِىء" = "من تعمّد الخطأ," = he who intended to wrong, unlike the "المخطِىء" = he who *errs unintentionally*! So, "خاطِىء" is a "*wronger*!" Hence, "خاطئين" = wrongdoers!

[16] The statement "قُرة عين" is a *rather lofty and elegant Arabic tongue expression*, meaning the eye's tears have "*cooled*" and *ceased to flow* and *became quiet and still*, *bounteously rejoicing* for what it saw! In other word: the one having such eye became rather happy!

[17] The word "إتّخذ" from "الإتّخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[18] That is we take and make out of him *our own child*!

[19] To "*disclose*" means to reveal the truth about Moses, that he is her son!

[20] The expression "*We bound on her heart*" is *figurative* Arabic *tongue expression*=*gave her patience and strengthened her resolve*!

[21] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

[22] The word "ناصحون" = "*nasehoon*" is *plural, masculine, subjective noun*! But first the word "نَصَحَ" in "ناصحون" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*!" The Arabic "نَصَحَ"= "أخلص القول فيما فيه الخير للمنصوح" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him! However, in English the word "*advised*" mean given *opinion* (*presumably*, *not* necessarily) as to the best course of action the *advisee* should take or do! Hence, the qualifying word "*sincerely*" is necessary to manifest the *distinction*! May be here "ناصحون"= *sincere care-renderers*, *well-wishers*!

[23] See footnote 15 above, regarding the expression "cool-eye!"

14. And *lamma* (*when/whence*) [*he*] reached his *ashodda*[24] (*prime, full mental and physical strengths*) and *istawa*[25] ([*he*] *became a: resolver/decider/executer*) We accorded him a rule and knowledge; and like *tha'leka* (*afar-that-it/*)[x] [*We*] requite the benefactors.	وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾
15. And [*he*] entered the city[w] on a period (*of*) inattention[w] of its[w] folks[w]; then [*he*] found two men mutually fighting; this (*is*) of his sect[w]/faction[w26] and this (*is*) of his foe; so *istaghatha* (*sought help*) (*of*) him who[x] (*is*) of his sect[w]/faction[w] over that who[x] (*is*) of his foe;[27] so[28] punched[29] him *Mosa* (*Moses*) then killed[30] him; said [*he*]: this (*is*) a work of the Satan; verily he (*is*) a foe, misleader, manifester.	وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾
16. Said [*he*]: my Lord, verily I wronged[31] (*to*) myself[w] so let-forgive for me [*You*[s]]; so [*He*] forgave for him; verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*), The *Raheemo* (*iterative mercy Giver*).	قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾
17. Said [*he*]: my Lord, for what *an'ama*[32] (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You[g] on me, so never [*I*] be a backer/supporter for the criminals.	قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾
18. So [*he*] became in the city[w] a fearer/fearfully observing-/waiting; then *edha* (*suddenly/surprisingly*) who[x] *istanssara* ([*he*] *sought succor*) (*of*) him by yesterday *yestessrekhoho* (*loudly-seeking his help*); said to him *Mosa* (*Moses*): verily you[g] surely (*are*) a *ghaweyyon* (*strayer because of fallacious belief which results in disappointment*) manifester.	فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ مُّبِينٌ ﴿١٨﴾
19. So *lamma* (*when/whence*) [*he*] wanted to seize by whom[x] he (*is*) a foe[33] for them both, said [*he*]: O, *Mosa* (*Moses*), do [*you*[s]] want to kill me like what you[h] killed a self[w] by yesterday; not want [*you*[s]] except to be [*you*[s]] a *jabbaran* (*vigorous compeller*) in the land and *en*	فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ

[24] The Arabic word "*ashuddaho*"="أشده" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths!
[25] See the *Lexicon* attached to this *Translation* for the meaning of this *great and multifaceted* word, *istawa*!
[26] The word "شيعة"= "sect/faction" in the sense of a party whose members *mutual follow and succor each other*!
[27] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!
[28] Both "ف" in this sentence are "للعطف," = "conjunctives," see إعراب القرآن لـ محمود صافي!
[29] The word "وكز" = "ضربه بجمع كفه," that is "punched"= "hit with the fist!" See اللسان and *Merriam Webster's Dictionary* respectively!
[30] The word "قضى" has *more than a dozen* meanings, if the subject participle connected to it is Allah, then it means either "*decrees/decreed/decreeing*," or "*reveals/revealed/revealing*!" If the *subject participle* is a *human*, then it means: "*judges/ends/concludes/completes/finishes/attains*" (or the verbal inflections of these verbs)! However, followed by a *prepositional particle* then its meaning derives from that! For example: (a) "قضى عليه"= killed him; (b) "قضى فيه"=rendered a judgment concerning it; (c) "قضى اليه" =revealed to him; (d) "قضى منه"= attained his purpose out of him; (e) "قضى عنه" rendered a service on his behalf! In this great *Ayah*, the meaning is: killed him!
[31] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"
[32] The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!
[33] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

(*not*) [*you* [s]] want to be [*you* [s]] of the reconcilers-/reformers.	جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾
20. And came a man from the city's[w] *aqssa* (*uttermost-end*) striding,[34] said [*he*]: O, *Mosa* (*Moses*) verily the chiefs (*are*) conferring by you[g] to kill you[g]; so let-exit [*you*[s]]; verily I am for you[g] of the (*sincere*)-advisors.[35]	وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَـٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّـٰصِحِينَ ﴿٢٠﴾
21. So exited [*he*] fearer/fearfully watching/observing; said[*he*]:myLord *najjeney* (*let-iteratively deliver*) me[*You*[s]] from the people the *dha'lemeena*[36] (*injustice-doers*).	فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٢١﴾
22. And *lamma* (*when/whence*) [*he*] turned-towards *Madyana*[w] said [*he*]: *asa* (*craving a deed beyond one's means that, may*) my Lord to divinely-guide me the path's center/intent.	وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾
23. And *lamma* (*when/whence*) *warada* ([*he*] *in-came/arrived*) *Madyana's*[w] water [x] [*he*] found on it [x] an *Ummatan*[w] (*gathered public*)[w] of the mankind watering;[37] and [*he*] found of beside/near them[38] two women *tadhoda'ne*[39] (*both warding-off*); said [*he*]: what *khattbo*[40] (*serious matter* (*of*) you both; said both: not we water until issue the shepherds; and our father (*is*) *shakhon* (*aged*) *kabeeron* (*elder*).	وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾
24. So [*he*] watered for them both; afterwards [*he*] turned/diverted to the shade; then said [*he*]: my Lord, verily I am for what descended You[g] to me of *khayren* (*provision/desirable*) (*is*) an indigent[41].	فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾
25. Then came-she[y] (*to*) him an *ehda*[42] (*lone of/any-one*) (*of*) both walking[y] [*she*[y]] on shyness, said she[y]: verily my father invites you[g] to requite you[g] [*he*] remuneration (*for*) what you [h] watered for us; then *lamma* (*when/-whence*) [*he*] came (*to*) him and [*he*] narrated on him the narratives, [*he*] said: let-not fear [*you*[s]], you[h] escaped from the people the *dha'lemeena*[43] (*injustice-doers*).	فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٢٥﴾
26. Said-she[y] an *ehda*[44] (*lone/any-one*) (*of*) both: O, my father, *ista'ajer* (*let-seek-recompensing/hiring*) him [*you* [s]]; verily *khaayra* (*choicer/superior/worthier*) (*of*) whom [p] *ista'jara* (*affirmably recompensed/hired out*) you [h] the strong the trustworthy.	قَالَتْ إِحْدَىٰهُمَا يَـٰٓأَبَتِ ٱسْتَـْٔجِرْهُ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ﴿٢٦﴾

[34] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعني عدا دون الشّد" i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) "بمعني مشى او مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعني قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصائر!

[35] The word "ناصحين" is the plural for "ناصح"= advisor of a sincere/genuine/true advice for the *recipient's benefit*!

[36] The "ظالمين" = "the injustice-doers," as "ظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[37] The word "يسقون"= watering, whereas "يشربون"= drinking!

[38] The expression "*lesser than them*" means *not on equal footing of competing*, as they are "girls" and the others are men of strength and capacity! So, they stand a *shorter distance* from the source of water!

[39] That is warding off their flocks!

[40] The word "الخطب" refers to "serious matter which involves much discussion!"

[41] See the *Lexicon* attached to this *Translation* for "فقير" versus "مسكين" = "*indigent*" versus "*poor*!"

[42] See the *Lexicon* attached to this *Translation* regarding "أحدى!"

[43] The word "ظالمين" = "the injustice-doers," see the *Lexicon* attached to this *Translation*!

[44] See footnote 41 above regarding "إحدى!"

27. Said [*he*]: verily I want to wed you^{g} *ehda*[45] (*lone/any-one*) (*of*) my, these^{w} two^{w} daughters on that [*you*^{s}] recompense (*hire out to*) me (*for*) eight *hejajen*^{w} (*lunar-years*)^{w} and *en*(*if*) you^{h} concluded ten then (*that would be*) from *endeka* (*your munificence*); and not want [*I*] to indurate on you^{g}; [*you*^{s}] shall find me, if Allah willed, of the *ssa'leheena* (*righteous-people*).	قَالَ إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِى ثَمَٰنِىَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾
28. Said [*he*]: *tha'leka* (*afar-that-it/*)^{x} (*is*) between me and [between] you^{g} whichever the twain *ajala*[46] (*term-limits*) I finished, then no aggression (*is*) on me; and Allah on what we say (*is*) a Custodian.	قَالَ ذَٰلِكَ بَيْنِى وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾
29. So *lamma* (*when/whence*) finished *Mosa* (*Moses*) the *ajala*[47] (*term-limit*) and *sara* (*nocturnally treaded*[*he*]) by his family^{w} [*he*] sensed/perceived from the side of the *Ttoo're* (*mount*) a fire^{w}; said [*he*] to his family^{w}: *emkotho* (*let-you*^{z} *stay/tarry*), verily I sensed/perceived a fire^{w}; *la'alley* (*craving currently unavailable deed that/ perhaps*: *I*) *aa'teekum*^{x} ([*I*] *bring/come to you*^{b})^{x} from it^{w} by a tiding or a brand of the fire^{w} *la'allakum* (*perhaps you*^{b}) *tassttaloona*(*you*^{z}*seek its warmth*).	۞ فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾
30. Then *lamma* (*when/whence*) *aa'taha*^{x} ([*he*] *approached/came to it*^{w})^{x} [*he*] (*had been*) called from the valley's bank, the *ayma'ne* (*right-side*), in the spot-she^{y} the blessed-she^{y} from the tree^{w}, that O, *Mosa* (*Moses*): verily I am Allah, the worlds' Lord.	فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾
31. And that let-throw [*you*^{s}] your^{t} staff^{w}; so *lamma* (*when/whence*) [*he*] saw it^{w} shaking^{w} as it^{w} were a *jannon*[48] (*a young snake*), [*he*] diverged reversely and not retraced [*he*] his steps; O, *Mosa* (*Moses*) *aqbel* (*let-*[*you*^{s}] *forwardly-advance*) and let-not fear [*you*^{s}]; verily you^{g} (*are*) of the *aa'me'neena* (*self-safety-securers*).	وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ ٱلْءَامِنِينَ ﴿٣١﴾
32. Let-thread/insert [*you*^{s}] your^{t} hand^{w} into your^{t} (*garment's*) bosom [*it*^{w}] egresses white^{w} of other than an ill[49]; and let-embrace [*you*^{s}] to you^{g} your^{t} wing[50] of dread[51]; so *tha'neka*[52] (*here-are-two*) [twain] proofs from your^{t} Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*[53] (*rebels/vis-à-vis Allah's command*).	ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٣٢﴾

45 Ibid!

46 The word "**الأجل**" means term-limit, see **اللسان**!

47 Ibid, regarding "term-limit!"

48 The word "*jann*"= "**جان**" means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon!

49 That is *not because of leprosy*, see **الطبري**!

50 The "*wing*" is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*!

51 That is when *embrace* your *own* wing (*by putting your hand on your chest*) the *dread* will *cease*! Also **الرهب=الكم**

52 The word "*thaneka*" = "**ذانك**" is made up of *three* distinct components: the particle "**ذا**" which has many meanings, of *relevance* here is *demonstrative* pronoun for the *near*, *animate* and the *inanimate*, and the *second* component is the "**نِ، بكسرة**," and "**ذان**" *not* to be used for the *afar*, except when the "**نّ**" is "**نّ مشدّدة**!" and the *third* component is the "**كِ كاف المخطب**," the addressee's pronoun. Thus, "*thaneka*"="**ذانِكَ**" meaning: "*here-are-twain*!"

53 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections**!**

33. Said [*he*]: my Lord, verily I killed of them a self[w] so [*I*] fear/know[54] (*that*) they[z] kill [*me*][55].	قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾
34. And my brother *Haroono* (*Aaron*) he (*is*) *afssaho*[56] (*more eloquent*) than me a tongue; so let-send him [*You*[s]] with me a *red'an*[57] (*supporter*), *youssaddeqoney* (*he affirms what I say as credible*); verily I, [*I*] fear/know[58] that they[z] deny [*me*][59].	وَأَخِي هَٰرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٤﴾
35. Said [*He*]: [*We*] shall harden your[t] arm[60] by your[t] brother and [*We*] make for both an authority, so not they[z] reach to you both by Our *Aya'te*[w] (*miracles-/signs/proofs*) you both and whoever *ettaba'a* ([*he*] *closely-followed*) you both (*are*) the overcomeers.	قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ ﴿٣٥﴾
36. Then *lamma* (*when/whence*) came (*to*) them *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles/signs/proofs*) evidents-they[y] said they[z]: not this except a magic *muftaran* (*craftily fabricated lie for fraudulent end*) and not we heard by this in our fathers the [firsts].	فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٣٦﴾
37. And said *Mosa* (*Moses*): my Lord (*is*) knowinger by whom[p] [*he*] came by the divine-guidance from *endehe* (*by His: munificence/Rule*); and who[p] (*is to*) be for him the home's[w] (*Hereafter's/world's*) consequence[w]; verily not prosper the *dha'lemoona*[61] (*injustice-doers*).	وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾
38. And said Pharaoh: O, you the chiefs not I knew for you[b] of an *elahen* (a *deity*) other than me; so let-kindle for me, O, *Hamano* over the mud, so let-make [*you*[s]] for me an edifice; *la'alley* (*perhaps I*) *atta'leo*[62] ([*I*] *ascend to observe*) [to] *Mosa's* (*Moses'*) *ela'he* (*deity*); and verily [*I*] presume him of the liars.	وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾
39. And *istakbara*[63] ([*he*] *affirmed his prideful haughtiness*) he and his soldiers in the land[w] by other than the right; and presumed they[z] that they (*are*) to Us not (*to be*) returned.	وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

[54] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

[55] The letter "نَ" in "يقتلون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "يقتلون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!

[56] The word "أفصح" is a *comparative superlative* for which there is *no* English equivalent *per se*! So, to express the idea of "أفصح," one must add the word "*more*" *parenthetically*, as "*more*" is not *explicitly* stated in the text!

[57] The word "الردء" = "المعين" that is "supporter!" See اللسان!

[58] See footnote 54 above regarding *fear/know*!

[59] See footnote 55 above only here regarding يكذّبون!

[60] The expression "شدّ عضده" = "*hardened his arm*" is an Arabic *tongue* expression meaning *strengthened him*!

[61] The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

[62] The word "إطّلع" has many meanings, relevant among for this context is "علا" = ascend! Clearly this is for the purpose of *observing*!

[63] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

40. So We took him and his soldiers; then *nabatha* (*slightingly-cast*) them We in the *yamme* (*sweet/ salty water river/ sea*); so let-look [*you*[s]] how [was] the *dha’lemeena’s*[64] (*injustice-doers’*) consequence[w].	فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾
41. And We made them *a’emmatan* (*principals/ leaders*), they [z] invite to The Fire [w] and The *Qeyamatey’s*[w] (*Judgment’s*) Day not (*to be*) succored they[z].	وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾
42. And We ensued them in this world [w] a curse [w] and The *Qeyamatey’s*[w] (*Judgment’s*) Day they (*are*) of the *magboheena* (*ones that are most vile*).	وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾
43. And *laqad* (*verily, already and affirmatively*) *aa’tayna* (*We accorded/ gave*) *Mosa* (*Moses*) the book from after what We (*had*) perished the generations the first[w]; evidences-persuaders [w] for the mankind and a divine-guidance [x] and a mercy [w]; *la’alla* (*craving currently unavailable deed that, perhaps*) they bethink they [z].	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾
44. And not you[c] were by the west side *edh* (*when/ while*) We judged/charged/revealed to *Mosa* (*Moses*) the matter and not you[c] were of the witnessers.	وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾
45. [And,] but We established generations; then prolonged on them the age; and not you [h] were *tha’weyan* (*lengthily abiding*) in *Madyana’s* folks[w] reciting on them Our *Aya’te*[w] (*messages*); [and,] but We were senders.	وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾
46. And not you[h] were by the *Ttoo’re’s* (*Mount’s*) side *edh* (*when/ since*) We called; [and,] but a mercy [w] from your [t] Lord, to warn [*you* [s]] a people not *ata* [x] (*approached/ came to*) [x] them of a warner of before you [g]; *la’alla* (*craving currently unavailable deed that, perhaps*) they bethink they [z].	وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾
47. And *lawla* (*why have not*) that betide them a disaster[w] for what advanced[w] their hands[w] then they[z] say: our Lord *lawla* (*why did not*) You[c] sent (*to*) us a messenger, so *natta’be’o* ([*we*] *closely-follow*) Your[t] *Aya’te*[w] (*messages*) and [*we*] be of the believers.	وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾
48. Then *lamma* (*when/ whence*) came (*to*) them the right from *enda* (*by munificence from/ by Rule from*) Us they[z] said: *lawla* (*why have not*) *oteya* ([*he*] *had been accorded*) like what *oteya Mosa* (*Moses*); have [and][65] not	فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ

[64] The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

[65] The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of *three parts* (أ), (و), (لم) “أولم,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly! See the Lexicon attached to this Translation for elaboration!

unbelieved they[z] by what *Mosa* (*Moses*) *oteya* of before; said they[z]: twain magics[66] mutually backed; and said they[z]: verily we by each (*are*) unbelievers.	مُوسَىٰ مِن قَبۡلُ ۖ قَالُواْ سِحۡرَانِ تَظَٰهَرَا وَقَالُوٓاْ إِنَّا بِكُلّٖ كَٰفِرُونَ ٤٨
49. Let-say [*you*[s]]: then *eeto* (*let-bring/ come you*[z]) by a book from *ende* (*by munificence of/ by Rule of*) Allah *ahda* (*of: better-/ more divine-guiding*) than them both, *attabe’o* ([*I*] *closely-follow*) it[x] *en* (*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).	قُلۡ فَأۡتُواْ بِكِتَٰبٖ مِّنۡ عِندِ ٱللَّهِ هُوَ أَهۡدَىٰ مِنۡهُمَآ أَتَّبِعۡهُ إِن كُنتُمۡ صَٰدِقِينَ ٤٩
50. Then *en* (*if*) not *yestajeebo*[67] (*compliantly-answer they*[z]) for you[g] then let-know [*you*[s]] verily only *yattaba’aona* (*closely-followed they*[z]) their *ahwa* (*tendentious likings*); and who[a] (*is*) *adhallo*[68] (*more astray*) than whom[p] *ettaba’a* ([*he*] *closely-followed*) his *hawa*[69] (*tendentious liking*) by other than a divine-guidance from Allah; verily Allah divinely-guides not the people the *dha’lemeena*[70] (*injustice-doers*).	فَإِن لَّمۡ يَسۡتَجِيبُواْ لَكَ فَٱعۡلَمۡ أَنَّمَا يَتَّبِعُونَ أَهۡوَآءَهُمۡ ۚ وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٥٠
51. And *laqad* (*verily, already and affirmatively*) We conveyed for them the say, *la’alla* (*craving currently unavailable deed that, perhaps*) they bethink they[z].	۞ وَلَقَدۡ وَصَّلۡنَا لَهُمُ ٱلۡقَوۡلَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ٥١
52. Whom[r] *aa’taynahum* (*We accorded/ gave them*) the book of before it[x] they (*are*) by it[x] believe they[z].	ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ هُم بِهِۦ يُؤۡمِنُونَ ٥٢
53. And if (*to be/ being*) recited on them, they[z] said: *aa’manna* (*we believed*) by it[x] verily it[x] (*is*) the right from our Lord; verily we, we were of before it[x] Muslims.	وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ ٥٣
54. Those *youa’tona* (*are to be accorded*) their recompense twice by what *ssabaro* (*they held on patiently*); and they[z] forestall by the *hasanatey*[w] (*meritorious-deed*)[w] the *sayyeata*[w] (*demeritorious-deed*)[w] and of what We provided them they[z] expend.	أُوْلَٰٓئِكَ يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ بِمَا صَبَرُواْ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٥٤
55. And if heard they[z] the frivolity[x] they[z] shunned *a’n* (*off*) it[x] and said they[z]: for us our works and for you[b] your[n] works; peace (*be*) on you[b] not *nabtaghey* ([*we*] *earnestly quest*) the *jahileena*[71] (*they who act ignorantly or incorrectly*).	وَإِذَا سَمِعُواْ ٱللَّغۡوَ أَعۡرَضُواْ عَنۡهُ وَقَالُواْ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ سَلَٰمٌ عَلَيۡكُمۡ لَا نَبۡتَغِي ٱلۡجَٰهِلِينَ ٥٥
56. Verily you[g] divinely-guide not whom[p] you[h] liked; [and,] but Allah divinely-guides whom[p] [*He*] wills; and He (*is*) knowinger by the *muhtadeena*[72] (*they who found and accepted the divine-guidance*).	إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُ ۚ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ٥٦
57. And they[z] said: *en* (*if*) *natta’be’o* ([*we*] *closely-follow*) the divine-guidance with you[g] we (*would be*) abducted-	وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلۡهُدَىٰ مَعَكَ

[66] The word “سحران” = “magics,” *could refer* to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur’an*, or *Moses and Aaron* or *Moses and Mohammad*, peace be on both, or *Jesus and Mohammad*, peace be on both, see الطبري!!

[67] The word “يستجيبوا” is rooted in “استجاب,” meaning: *favorably/ compliantly answered*, *not* just *answered*! See الهادي!

[68] The word “أضل” = “*adhallo*” is a *superlative* adjective for “*strayer*” for which there is *no* English equivalent!

[69] The word “هوى,” is plural of “أهواء” translated as “(*tendentious*) liking,” which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* “هوى” *agrees with what I came with*, i.e. the *Qur’an* and *Hadeeth*.

[70] The “ظالم” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

[71] The word “جاهلين”=“*jaheleena*” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed* in something *contrary* to *reality*, (3) *did* a thing *not correct*! So the “*jahiloona*” are *they who act ignorantly or incorrectly*!

[72] See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*!”

/snatched from our land [w]; have [and] not [*We*] enabled/established[73] for them a sacred sanctuary, (*to be/being*) brought to it [x] every thing's *thamara'te*[w] (*trees/plant-crops/fruits*) [w] a *rez'qan*[x] (*victuals for sustenance*) [x] from *ladona*[74] (*directly and possessively from Us*); [and,] but most(*of*) them not know.	نُتَخَطَّفْ مِنْ أَرْضِنَآ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٥٧
58. And how-many[75] We devastated of a village [w] [*it*[w]] extravagated its [w] living [w]; so *telka*[w] (*she-that-afar-it/those*) [w] (*are*) their dwellings, not dwelt from after them except a few; and We were the Heirs.	وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ٥٨
59. And not [was] your [t] Lord *Muhleka* (*devastator of*) the villages [w] until [*He*] missioned[76] in its [w] mother a messenger[x] (*to*) recite [*he*] on them Our *Aya'te*[w] (*messages*); and We were not perishing the villages[w], except that their folks[w] (*were*) *dha'lemoona* (*injustice-doers*).	وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ٥٩
60. And not *oteytom* (*you*[z] *had been accorded*) of a thing, so a *mata'ao*[77] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world [w] and its [w] adornment [w]; and what (*is*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) and *abqa*[78] (*more abiding*); do then not reason you[z].	وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ أَفَلَا تَعْقِلُونَ ٦٠
61. Is then whom[p] We promised him a promise *hasanan* (*ultimate meritorious deed*), so he (*is*) meeting it,[x] as whom[p] *matta'anaho* (*We let him relish the transitory worldly delight*) a *mata'a*[79] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world[w]; afterwards he (*is*) The *Qeyamatey's*[w] (*Judgment's*) Day[x] of the *muhdha-reena*[80] (*those that are made present predeterminedly vis-à-vis time and place*).	أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ٦١
62. And Day [*He*] calls them then says [*He*]: where (*are*) My partners, whom[r] you[c] were claiming.	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ٦٢
63. Said who[r] righted on them the say: (*O*,) our Lord; these, whom [r] *aghawayna*[81] (*we indulgently strayed and were disappointed as being culpable*), *aghawyna* them we as *ghawayna* (*we indulgently strayed and were disappointed as being culpable*); we absolved (*our-selves*) to You[g]; not they[z] were *eyyana*[82] (*indeed particularizing us*) worshipping they[z].	قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ٦٣

[73] The word "مكّن" in "نمكِّن," means "*found*" *or* "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّن" *per se*!

[74] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See اللسان!

[75] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

[76] The word "بعث" carries *several meanings*, among them: *sent*, *missioned*, *arouse*, *resurrected*, *awaken*, and *prompted*!

[77]. The word "متاع"="*mata'aon*" is rooted in the word "متَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[78] The word "أبقى" is a *superlative adjective* meaning: *more abiding*! It has *no* English equivalent *per se*!

[79]. See footnote 76 above regarding "متاع"="*mata'aon*!"

[80] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

[81] The word "غوى"="إنهمك في الضلال وخسر,"see اللسان! So *he indulgently strayed and was disappointed for being so culpable*!

[82] The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

64. And (*had been*) said: let-invoke you[z] your[n] partners; then they[z] invoked them; then not *yestajeebo*[83] (*they*[z] *compliantly-answer*) for them; and they [z] saw the torment, had that they were *yahtadoona* (*who find and accept divine-guidance*).	وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾
65. And day [*He*] calls/summons them, then says [*He*]: what *tha* (*on earth/have*) answered you[c] the *mursaleena* (*sent-messengers*).	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾
66. Then blinded[84] on them the *anba'o*[85] (*significant-and-availing-news*) then-day so they (*are*) not mutually querying they[z].	فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾
67. Then as-to whom[p] [*he*] repented and [*he*] believed and [*he*] worked righteously, so *asa* (*craving a deed beyond one's means that/may*) that [*he*] be of the thrivers.	فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾
68. And your[t] Lord creates whatever[86] [*He*] wills and [*He*] chooses; not [was] for them the choice[w]; *Subhana*[87] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah and *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*other deities*).	وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾
69. And your[t] Lord knows what conceal their chests and what they[z] disclose.	وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾
70. And He (*is*) Allah, no an *elaha* (*a deity*) except Him; for Him (*is*) the praise in the First-she[y88] and the Last-she[y]; and for Him (*is*) The Rule and to Him (*to be*) returned you[z].	وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾
71. Let-say [*you*[s]]: have seen you[c] *en* (*if*) made Allah on you[b] the night everlastingly to The *Qeyamatey's*[w] (*Judgment's*) Day, which[x] an *elahon* (*a deity*) other than Allah *yaátey* (*comes/brings to*) you[b] by a light; do then not hear you[z].	قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
72. Let-say [*you*[s]]: have seen you[c] *en* (*if*) made Allah on you[b] the day everlastingly to The *Qeyamatey's*[w] (*Judgment's*) Day, which[x] an *elahon* (*a deity*) other than Allah *yaátey* (*comes/brings to*) you[b] by a night to repose/quiet you[z] in it[x]; do then not discern you[z].	قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

[83] The word "**يستجيبوا**" is rootedin"**استجاب**," meaning: *favorably/compliantly answered*, *not* just *answered*! See **الهادي**!

[84] That is the "*anba'a*" had hidden or were not available to them, i.e. they were confused!

[85] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[86] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*! See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**!

[87] The word "*subhana*"= "**سبحان**" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "**سبخانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[88] That is "the First-she [y]"=the world and "the Last-she [y]= the Hereafter!"

73. And of His mercy[w] [*He*] made for you[b] the night and the day to quiet/repose in it [x] and to *tabtagho*[89] (*earnestly-quest you* [z]) His munificence; and *la'alla* (*craving currently unavailable deed that, perhaps*) you [b] thank you[z].	وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ٧٣
74. And day [*He*] calls/summons them then says [*He*]: where (*are*) my partners, whom[r] you[c] were claiming.	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ٧٤
75. And we wrested of every *Ummaten*[w] (*people/community*)[w] a witnesser/testifier then We said: *hato* (*clamorously expressing let-bring*) your [n] proof; then they[z] knew that the right (*is*) for Allah and strayed *a'n* (*off*) them what they[z] were *yaftarona* (*they[z] craft a lie for fraudulent end*).	وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَـٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٧٥
76. Surely *Qaroona* [was] of *Mosa's* (*Moses'*) people then [*he*] transgressed on them; and *aa'taynaho* (*We accorded him*) of the treasures [which [a]] its [x] keys surely[90] (*would*) burden by the league [w] possessing the strength [w]; *edh* (*when/since*) said for him his people, let-not jubilate [*you*[s]]; verily Allah loves not the *fa'reheena* (*they who exult*).	۞ إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ٧٦
77. And *ebtagh* (*let-earnestly-quest* [*you*[s]]) in what *aa'taka* (*gave-/accorded you*[g]) Allah the home [w] (*of*) the Hereafter [w]; and let-not forget [*you*[s]] your[t] lot of the world[w]; and *ahsin* (*let-[you* [s]*] render: meritorious-deed/say*) as what *ahsana* ([*He*] *rendered meritorious-deed*) Allah to you [g]; and let-not desire [*you*[s]] the corruption in the Earth[w]; verily Allah loves not the corrupters.	وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْـَٔاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ٧٧
78. Said [*he*]: verily only *oteytaho* ([*I*] *had been accorded it*[x]) over knowledge I have; has [and] not known [*he*] that Allah *qad* (*already and affirmatively*) [*He*] perished of before him of the generations who[p] (*were*) harder (*in*) strength [w] than him and more gathering; and not (*to be*) questioned *a'n* (*regarding*) their offenses the criminals.	قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ٧٨
79. Then emerged [*he*] on his people in his adornment[w]/-trim[w]; said who [r] they [z] want the life[w] (*of*) the world[w]: O, *yalayta* (*O, our longing is*) for us like what *oteya* (*had been accorded*) *Qaroono*; verily he (*is*) surely possessor (*of*) a great fortune.	فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَـٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَـٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ٧٩
80. And said they[z] who[r] *oto* (*had been accorded*) the knowledge: *waylakum* (*woebegone for you*[b]); Allah's reward (*is*) *khayron* (*choicer/superior/worthier*) for whom [p] [*he*] believed and [*he*] worked righteously; and not *youlqqaha* (*forgather-/receive it*[w]) except the *ssa'beroona* (*people of patience*).	وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّـٰبِرُونَ ٨٠

[89] The word "إبتغى" = "طلب حثيثا" meaning: *earnestly quested*!
[90] The particle "ما" is, and Allah knows best, for *intensity*!

81. Then We imploded by him and by his home[w] the land[w]-/ground[w]; so not [was] for him of a *fe'a'ten*[w] (*band/ party/group*)[w] to succor him of lesser than/without Allah and not [was] [*he*] of the victors.	فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾
82. And became who[r] they[z] longed (*for*) his place by yesterday saying: *wayka'anna* (*and as woebegone*), Allah *yabsotto* ([*He*] *swells/expands*) the *rez'qa*[x] (*provision/ victuals for sustenance*)[x] for whom [p] [*He*] wills of His *eba'de* (*worshippers-/submitters/slaves*) and [*He*] straitens; *lawla* (*had it not been for*) that *manna*[91] ([*He*] *graced His boon*[w]) Allah on us, surely [*He*] (*would have*) imploded by us; *wayka'anna* it[x92] not thrive the unbelievers.	وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾
83. *Telka*[w] (*she-that-afar-it*[w]*/it*[w]) (*is*) the home[w] (*of*) the Hereafter[w] We make it[w] for whom[r] neither want they[z] a loftiness in the Earth[w] and nor a corruption; and the *aa'gebato*[w] (*consequence*[w]) (*is*) for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).	تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾
84. Whoever [*he*] came by the *hasanatey*[w] (*meritorious-deed*)[w] so for him *khayron* (*superior/ worthier*) than it[w]; and whoever [*he*] came by the *sayye'a'te*[w] (*demeritorious-deed*) then not (*to be*) requited whom[r] worked they[z] the misdeeds except by what they[z] were working.	مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾
85. Verily Who ordained/decreed on you[g] The Qur'an[x] surely [*He*] (*is*) *raddoka* (*forthwith-returning/ returner (of) you*[g]) to an appointment; let-say [*you*[s]]: my Lord (*is*) knowinger, whoever [*he*] came by the divine-guidance and whoever he (*is*) in a misguidance manifester.	إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾
86. And not you[h] were hoping that (*to be*) cast to you[g] The Book except a mercy[w] from your[t] Lord; so let-not assuredly be [*you*[s]] a backer/supporter for the unbelievers.	وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ﴿٨٦﴾
87. And let not assuredly repel you[g93] *a'n* (*off*) Allah's *Aya'te*[w] (*Qur'anic statements*) after *edh* (*since*) [*it*[w]] *unze'lat* (*had been descended-they*[y m]) to you[g]; and let-invite [*you*[s]] to your[t] Lord and let not assuredly be [*you*[s]] of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).	وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾
88. And let-not invoke [*you*[s]] with Allah an *elahan* (*a deity*) another; no other an *elaha* (*a deity*) except Him; everything (*is*) *ha'lekon*[94] (*expirer/perishing*) except His Face[95]; for Him (*is*) the Rule and to Him you[z] (*are to be*) returned.	وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

[91] The word "مَنَّ" in "يَمُنّ" means "نعمة يُنعِمُها!" That a "*boon* He *graces it*!"
[92] The particle "هـ" in "ويكأنّه" refers to *the truth*, i.e. the *indisputable fact* that *thrive not the unbelievers*!
[93] That is the unbelievers, or the polytheists!
[94] The word "*ha'lekon*" is *subjective*, *masculine*, *singular noun* meaning: he who perishes/expires!
[95] That is *His Entity*, *His Self*!